1: Karsten--267
116, 622, 701, 827

(1916-18) 1935
(1928-29)

Jivaro

"The dignity of a chieftain is hereditary in a relative sense, in so far that the son of a chief is generally elected chief in time of war after his father has died or grown decrepit. This, however, can only take place if he has proved a valiant and skilled warrior and has killed enemies. No Jibaro is selected as a chief if he has not killed at least one enemy. The Jibaros have absolute faith in the heritability of prominent qualities, and ascribe extraordinary importance to education and the power of example. The son of a great chief, they say, must necessarily also become an able warrior because he is, as it were, a direct continuation of his father, has received a careful education for the deeds of war, and has always had the good example of his great father before his eyes."

I: Karsten- 267 (1916-18) 1935 Jivaro
116, 592, 622, 701 (1928-29)

"Among the Jibaros as we have seen each family father is theoretically absolute ruler over his house people, and in times of peace there is no recognized common chief even within the tribe, and still less any exercising authority over several tribes. The Jibaros have not even a proper name for a chief. The word capitu, which is sometimes used, is borrowed from the Spanish and is used principally to denote a white man of importance. It is only in times of war that a chieftainship exists; that is to say, during those great wars of extermination which are carried out against other Jibaro tribes. Such a temporary chief of war is generally only called únta, 'the old one', because the chiefs are nearly always old, experienced men who have killed many enemies and captured many heads. The small blood-feuds within the tribe, on the other hand, have a more private character and as a rule are not fought out under the leadership of a common chief."

1: Karsten--267-268
116, 622, 701

(1916-18) 1935
(1928-29)

Jivaro

"The authority of the chief elected for a war is very great. It is he alone who arranges everything for the expedition planned, who decides [268] about the time for and the mode of making the attack, and the younger warriors oblige themselves to obey him in everything. But as soon as a war has been carried to a successful end the power of the chief ceases, and he has, in spite of the great repute he always enjoys, no more authority or right to decide about the doings of his tribesmen than any other family-father among the Jibaros."

1: Karsten--282-283 (1916-18) 1935 Jivaro-1
116, 622, 726 (1928-29)

"The general expression of the Jibaros for a war, and more particularly one that is fought out against a foreign tribe, is meséta, and to make war is nanki hukítinyu, literally 'to carry lance for the combat'.

When a whole tribe, or perhaps several tribes together, prepare a war against one or more other tribes, the first thing done is to elect a common chief. He should be an elderly, experienced man, who has taken part in several wars, killed many enemies, and celebrated at least one victory feast. The rest of the warriors, who are generally younger men, swear him unlimited obedience. During the time the expedition is planned and the preparations are made, the warriors, and especially the chief, repeatedly drink maikoa or natéma to consult the spirits. They pay great attention to their dreams, even to those not produced under the direct influence of the narcotic drinks, tell them to each other, and discuss their possible significance. Only if they believe that they have received favourable answers and all omens are good are measures taken to carry out the war plan conceived. Meanwhile they try, through spies, to acquire as accurate a knowledge as possible about everything concerning the enemy: how many houses there are in the tract, how many fighting men in each house, if the houses are fortified, if the [283] men are well armed, and especially if they have firearms. All these and similar details the spies investigate by making trips into the country of the enemy and by stealing at night to the houses. Everything is prepared

with the greatest secrecy possible, so that the enemy is caught unprepared, for otherwise he will have time to take measures of defence that may defeat the whole undertaking."

31: Danielsson--86 [2] (1946-48) 1949 Jivaro
116, 622, 103

"There is no permanent chief for the different geographical groups. (Each cluster of houses is named after the rivulets where they are situated, as for instance the Patucas, the Yurupazas, the Yaupis.) The family head is the highest authority and his power is limited to the members of his house. Only in time of war are chiefs appointed for larger units, but their power is provisional and confined to the war-period only."

34:Harner E-4. 5 (1956-1969)1973 SD9 Jivaro SD9

225 sized fish are also caught in deeper waters with a special thin, long palm wood thrusting spear.

225 278 Fish poisoning is undertaken perhaps every few weeks to secure a large catch. Men, women, and children from several neighboring houses usually participate. They select a section of river where it is bisected by an island or sandbar, to which the men and boys construct a low dam of river boulders from one bank. This stone dam is constructed to form a lagoon where the poison can sufficiently take effect in the slowed current. Other men meanwhile build split bamboo grating-like fish traps at several low points on the dam and prepare the fish poison.

[824] Three types of plant piscicides are used: *timm* (in Spanish, *barbasco*), *mamu*, and *payal*. *Timm* is considered the best of these, but is used in combination with *mamu* for maximum success. Large quantities are required, and the fishermen often prepare six to eight bushel-sized baskets. They pound the plants to a pulp between river boulders and dump them into the water upstream. If all goes well, within twenty to thirty minutes stunned fish begin rising to the surface and float toward the dam. The men who constructed the traps seize the fish as they are washed onto the bamboo gratings. Everyone else, regardless of age or sex, wades into the lagoon and grabs for fish. Each person owns whatever he catches, although he often may give some of his catch to a less fortunate participant. Fish poisoning is sometimes pursued at night because the fish tend to be nearer the surface and therefore more susceptible to the poison. Both poisoning and netting are most effectively conducted during dry periods, when the rivers and streams are low and the current slow.

• 622 [146] Gathering activities contribute quantitatively relatively little to the diet, approximately 5 per cent annually, but do provide a variety of delicacies to supplement it. Various species